

(Original)

FRIDAY

May 13, 2016

To: BLNR Chair SUZANNE D. Case & Board  
Members

Department of LAND & Natural Resources  
1151 Punchbowl St. Rm. 131  
Honolulu, HI 96813

RECEIVED  
OFFICE OF CONSERVATION  
AND COASTAL LANDS  
2016 MAY 16 P 3:56  
DEPT. OF LAND &  
NATURAL RESOURCES  
STATE OF HAWAII

From: MICHAEL KUMUKAUOHA LEE

RE: Request to be admitted as a party in the contested  
Case hearing for CDUP HA-3568 for the Thirty  
Meter Telescope in the MAUNA KEA LANDS, Ku'otHe,  
Hannakua District, Island of Hawaii,  
TMK (3) 4-4-015:009

I, MICHAEL KUMUKAUOHA LEE (Papa Kilo Hoku)  
am Requesting to be admitted as a party to the  
Above contested case hearing pursuant to Hawaii  
Administrative Rules § 13-1-31. This Request should be  
granted because: (1) Requestor has a property interest in  
the lands of Mauna Kea through the exercise of Native  
Hawaiian traditional and customary practices.

(2) Requestor will be affected by the proposed Thirty Metron Telescope project and has interest in the proceedings that are clearly distinguishable from the general public; (3) Requestor has a substantial interest in the proceedings; (4) Requestor's participation will substantially assist the board in its decision making; (5) Requestor's position is not substantially the same as any existing parties to the proceedings; and (6) Requestor's participation will add substantially new relevant information AND will not make the proceedings inefficient and UNMANAGEABLE.

Requestor's specific, substantial interest in the contested case proceedings also consists as follows

My Family still owns 355 Acres and resides in half a Ahupuaa in KHAAPAHU, HAMAKUA HAWAII  
Royal Patent No 7281 Maheke Award #52.

RECEIVED  
2016 MAY 16 AM 7:54  
DEPT. OF LAND  
& NATURAL RESOURCES  
STATE OF HAWAII

**C. SUBJECT MATTER**

**17. Board Action Being Contested**

The Board approved the adoption of Hawaii Administrative Rules, Chapter 13-123-21.2, Prohibited Activities, for portions of Public Hunting Areas, Units A and K, Mauna Kea, Island of Hawaii,

**18. Board Action Date**  
July 10, 2015

*MKL 5/13/16*  
*Now Revised to contested*  
*case hearing for CDUP HA-3568*  
*for the Thirty Meter Telescope*  
*in the Mauna'Kea Lands, Kū'ōhe*  
*Hanalei District Island of HI*  
*TMK (3) 4-4-015: 009*

**19. Item No.**

*As Request*  
C-2 Request For Approval to Adopt a  
New Section Under Hawaii Administrative  
Rules As Title 13 Chapter 12  
*05/13/16*  
~~3 Section 21.2 To Restrict Use of and Access~~  
to Portions of Public Hunting Areas, Units A  
and K, Mauna Kea, Hawaii Island, Through  
Emergency Rulemaking Procedures To  
Protect Against Imminent Peril To Public  
Safety and Natural Resources *(N/A) This New*  
*Revised*

**20. Nature and Extent of Petitioner's Interest That May Be Affected by the Board Action**

On June 8, 2015, I did an educational presentation at the 'Imi Loa Astronomy Center, as a recognized papa kilo hoku, star practitioner, to the Candian-France Telescope Corporation, the Subaru Telescope management, and the general public in a three hour presentation. I am returning on August 2, 2015 to do a similar presentation to the Mauna Kea Management Team as a papa kilo hoku again.

Mauna Kea is the darkest place in the Hawaiian Islands, and according to the Director of the Canada-France Hawaii Telescope, Doug Simons, the darkest place in the World. I require access to this special Mauna to perform and exercise my constitutionally protected ancestral Native Hawaiian cultural practices, which includes communication, via chants, prayer and other offerings, to Ke Akua, to ancestral beings, 'aumakua, and akua. Some of the offerings include plants and la'au medicine which only bloom at night, and others, as limu, in lake Waiau. I have identified ancestral burial sites located on the summit and did submit burial registration forms to the State Historic Preservation Division in 2010.

As a cultural practitioner, many of my practices related to Mauna Kea and the star observations, celestial events, and other important omens, portents and ho'ailona, are often spurred by ancestral communication with the Divine, and access may be on the spur of the moment when the weather and other ho'ailona are present, and the requirement to obtain an intrusive permit to access this sacred place on a moments notice, late at night or in the early hours of the morning, will be virtually impossible. Although some journeys and practices may be known, or scheduled in advance, the majority will not as they are a culmination of the convergence of many different cultural variables.

I have been trained extensively by my maternal grandfather, Kino Valentine Guerrero, my aunts, Alice Namakalua and Alice Holokai, my uncles, George Holokai, Walter Kamana and John Keola Lake, and have been qualified in court as a Native Hawaiian Cultural Practitioner in Kahunala'aulapa'auokekai (Hawaiian Limu Medicine) as well as am a Papakilohoku (Observer and Keeper of Hawaiian Star Knowledge) as noted in my mo'oku'auhau genealogical family chant. My grandfather was born on January 22, 1908, and he was taught these cultural practices by his mother, my paternal great grandmother, and her sisters. My great-great grandmother was taught by her grandfather and her mother. My grandfather's grandparents planted limu (seaweed) in Miloli'i on Hawai'i Island in the 1880's and Queen Liliu'okalani planted limu in Waikiki and elsewhere. Under Article 12, Section 7 of the Hawai'i State Constitution, my family and I have protected Native

Hawaiian gathering rights for subsistence and religious purposes from the mountain to the sea. The BLNR action to approve these rules limiting access, especially during the nighttime and early morning hours, infringes upon my ability to exercise my cultural practices, which can not be practical anywhere else in the World, and with regards to the nighttime star observations, at no other place in Hawai'i other than the summit of Mauna Kea. The requirement for me to obtain permits prior to accessing Mauna Kea and prior to exercising my cultural practices will cause me great harm, physical, spiritual, emotional and mental, and much anguish, as the efficacy of my practices, gathering, communication, prayers, observations, medicine, and petitions to God, the gods and the ancestors, will be greatly diminished, and often rendered null and void, leading to greater harm against my person, physical and spiritual. My cultural practices also require the presence and participation of other practitioners for rituals, ceremonies, logistics and safety.

**21. Any Disagreement Petitioner May Have with an Application before the Board**

The proposed emergency rules will greatly infringe upon my ability to practice my culture for my health and well-being as well as infringe upon my lawful and inherent rights as a Native Hawaiian cultural practices with cultural practices unique to the summit of Mauna Kea alone. The prohibition of access between 8:00 p.m. and 5:00a.m. impacts me the greatest as the darkest portions of the Universe are available at that time for my documented and recorded practices.

**22. Any Relief Petitioner Seeks or Deems Itself Entitled to**

I pray for relief from these over-bearing and intrusive rules and a lifting of the ban on nighttime access and any permitting requirements existing now, or proposed, to limit and restrict my ability to access the summit of Mauna Kea at night causing me irreparable harm.

N/A uukL this Section # 22 only. uukL 05/13/2013

**23. How Petitioner's Participation in the Proceeding Would Serve the Public Interest**

I represent a unique and lost art of star knowledge and observations as practice by my ancestors thousands of years ago. I am beginning to share this sacred information with the Native Hawaiian community, general public and the scientific community, especially those in the field of astronomy. This is of great benefit to the public who in my direct and personal experience of teaching, is very interested in learning more. It is also the perpetuation of the Hawaiian culture which serves the overall State's interest and constitutional mandates.

**24. Any Other Information That May Assist the Board in Determining Whether Petitioner Meets the Criteria to Be a Party under Section 13-1-31, HAR**

I have been granted standing in other permitting actions before the BLNR, on these very same qualifications, and have conducted contested case hearings, representing myself, as an aggrieved Native Hawaiian Cultural Practitioner, and successfully appealed my case up to the Hawai'i Supreme Court.

☒ Check this box if Petitioner is submitting supporting documents with this form.

☐ Check this box if Petitioner will submit additional supporting documents after filing this form.

Michael Kunu Kawoka Lee Michael Kunu Kawoka Lee 07/15/15  
 Petitioner or Representative (Print Name) Signature Date  
 Date, Friday 13/1 2016 May  
 Same as the above  
 Michael Kunu Kawoka Lee: Michael Kunu Kawoka Lee 5/13/2016  
 Date

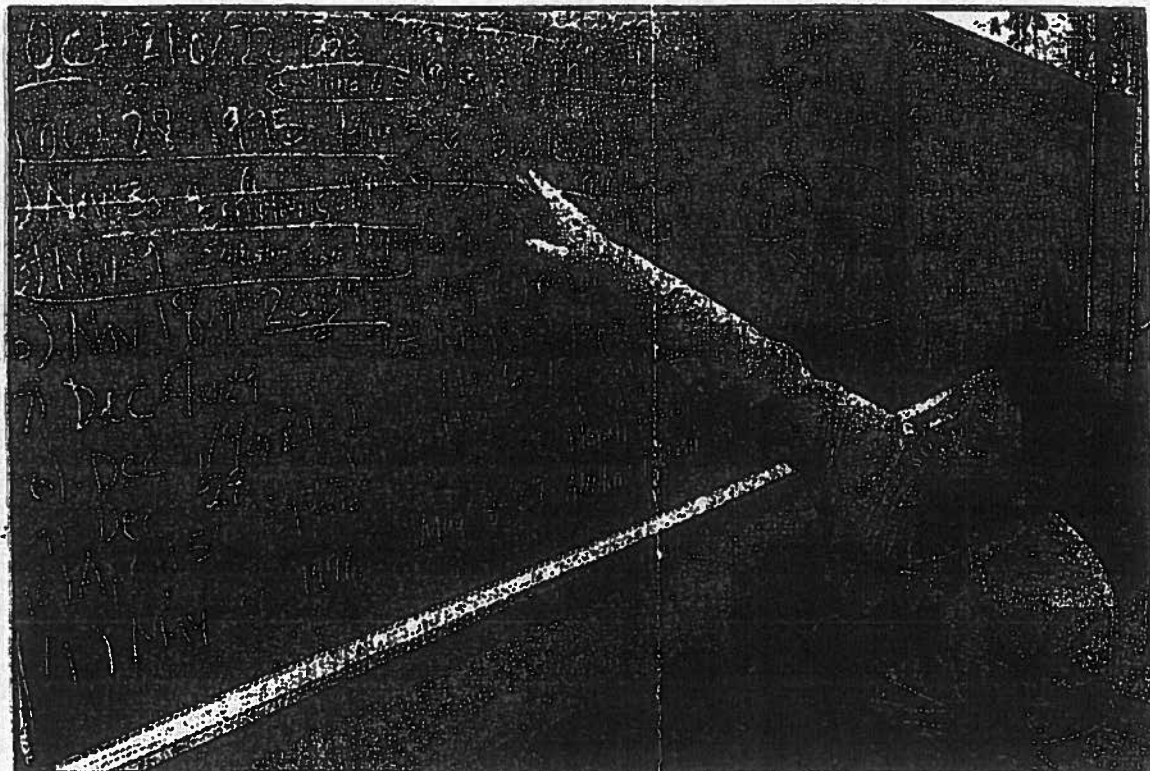


December 27, 95

Star-Bulletin 12-27-95

1995

Richard K. B.



Michael Lee, religion instructor at Damien Memorial High School, claims a 60 percent accuracy rate since he began predicting earthquakes last year. He looks to the sun and moon — not geologic science — for his unconventional clues.

BY CRAIG T. KOJIMA  
Star-Bulletin

# He tracks the cosmos for earthquakes

By JIM WITTY  
Star-Bulletin

**M**ICHAEL Lee doesn't mind flouting convention.

A religion instructor at a parochial school, he melds ancient Hawaiian and Christian beliefs. He's a walking, talking catalog of "night marcher" stories and has been lauded for his "avant garde" teaching style.

So it's only mildly surprising when he tells you that he can predict earthquakes.

The key, says Lee, is in the cosmos, not in the core: Geologists look down for explanations; Lee looks up.

"They're looking into the Earth," said Lee, who has no formal geological training. "I'm looking into the sky."

Rather than relying solely on plate tectonics and the shifting of large blocks of rock to explain earthquakes, Lee contends that the sun and moon hold far greater sway than conventional science allows.

Under his model, the gravitational force exerted by the sun and moon causes the Earth's mantle to heat up and geological plates to slip. Eclipses or near-eclipses heighten the effect, he says.

Radical maybe. But not original.

The ancient kahuna of Hawaii routinely predicted earthquakes and tsuna-

mi, said Lee, who also teaches Hawaiian history.

"The kahuna believed that when the moon turned a bright orange as in a lunar eclipse, it became the volcano goddess Pele," Lee said. "The kahuna used a sacred name of Pele known as Hina I Ke Ahi or Moon in the Flames, which described the astronomical event known as a lunar eclipse. Within a week or two of the sighting of the lunar eclipse, earthquakes and tidal waves were observed to occur."

Whether it's a flight of fancy or a legitimate technique grounded in the wisdom of the ancients remains to be seen. But Lee and many of his college-prep students at Damien Memorial High School believe.

Lee claims a 60 percent accuracy rate since he began jotting his forecasts down on the chalkboard last year.

Hits include a magnitude 4.5 quake on June 26 and a 4.4 temblor Aug. 27, both in California. Two large quakes Lee forecast for the Big Island last month, however, failed to materialize. He's now expecting a Big Isle tsunami generated by an earthquake in Chile or California on April 15, 1996, and a magnitude 8 or higher temblor in Alaska which would also generate a tsunami on May 2.

"We were amazed," said Damien senior Archie Jaramillo. "Especially the Mexico City earthquake. It was within two or three days."

While he's excited about the possibilities, Lee concedes that the hypothesis may be debunked by the scientific community. He said he wants "real scientists" to look at his theory with a trained eye and determine if it's valid.

Hawaiian Volcano Observatory geophysicist Roger Denlinger, for one, is a skeptic. "Right now there's no way he could possibly use just the sun and the moon and the tides and predict earthquakes," Denlinger said. "... We consider everything. The tides haven't had any payoff for us." What's paying off for seismologists is the knowledge that large earthquakes trigger other quakes over time because of the changes they create in interconnected fault systems, he said.

But predicting earthquakes is no easy thing. "Friction, which holds the fault back, is notoriously unpredictable over short time periods," Denlinger said.

Lee said his technique is derived from that used by A Kilo Kilo Poe Poe, an astrologer of old Hawaii and among the highest of all kahuna. "He predicted earthquakes, volcanic eruptions, rain, when to fish, when to plant," said Lee, "I really believe that there's something there. I think scientists think it's just mythical and has no place in science."

But Lee envisions a time when seismic activity can be forecast as accurately as the ocean tides. And reality flies in the face of convention.

Michael Kumukauoha Lee  
Pro Se  
91-1200 Keaunui Drive, Unit 614  
Ewa Beach, HI 96706

**BOARD OF LAND AND NATURAL RESOURCES**

**State of Hawai'i**

In The Matter Of A Limited Contested	)	
Case Regarding A Request To Amend	)	
Conservation District Use Permit OA-2670	)	DLNR CC OA 11-02
To Construct A Marina Entrance Channel	)	
Located At Honouliuli, Ewa, Oahu,	)	DECLARATION OF
Plat (1) 9-1-012 By Haseko To Reduce The	)	MICHAEL KUMUKAUOHA LEE
Size Of The Marina.	)	

**DECLARATION OF MICHAEL KUMUKAUOHA LEE**

I, MICHAEL KUMUKAUOHA LEE, under penalty of perjury hereby state:

1. I am competent to testify to the matters herein, and unless otherwise indicated, I make this declaration based upon personal knowledge.
2. I am Hawaiian. My mother is Hawaiian and my father was Hawaiian.
3. My Hawaiian grandfather Kino Valentine taught me about limu. My grandfather was born on January 22, 1908 and was taught by his Hawaiian mother, Anna Kanamu Ka'aimoku and her sisters. Anna Kanamu's mother was taught by her grandfather Kalulu and her mother Kuwe'e. My grandfather's grandparents planted seaweed in Miloli'i in the 1880's as Queen Lili'uokalani did elsewhere.
4. My grandfather fished for 60 years and picked seaweed off Ewa Beach and elsewhere. I remember my grandfather fishing off the pier at Hana, Maui, bringing up red fish that looked like

red leaves under the blue water. I remember buckets full of opihi. My first encounter fishing on the reef with my grandfather Kino was in 1963 off of Paul Fagan's property at Diamond Head. This was a vivid, yet painful, memory because of my small legs fell through the reef, slicing into my skin. My grandfather kept on fishing as if nothing happened. He was from the old school where pain was good for you because it toughened you up. His old car smelled like limu. He always had jars filled with different limu—like limu kohu, lipoa and manaua in the refrigerator. My grandfather blessed canoes and kept an herb garden in the back of his house. He salted limu kohu to keep it longer. He taught me about limua, or Ke Akua, in the limu which made limu sacred.

5. In 1960, my grandfather identified on a map of O'ahu the areas where he picked seaweed. The map was part of a class project on Hawaiian seaweeds by my first cousin Robert Guerrero. This document shows that my grandfather picked seaweed off of 'Ewa Beach.

6. Planting and gathering limu are long-standing Hawaiian traditions. The basis for gathering limu can be found in the Kumulipo chant. According to Place Names of Hawaii, Queen Lili'uokalani planted seaweed in Hilo's Wailuku River.

7. Walter Kamana taught me about limu. He taught me over 280 Hawaiian names for the limu and the use of mixing them for medicine. He was taught by his grandmother, a kahuna, from Ni'ihau. He taught me how to place a seaweed lei on a canoe for protection.

8. I can identify approximately seventy different types of Hawaiian limu by sight.

9. I have lived in the Moku of 'Ewa for over 13 years. I have used the area of One'ula to gather limu and teach others. I also perform cultural practices related to communicating and honoring my ancestors.

10. I am a Papakilohōkū and a Native Hawaiian practitioner of limu medicine and a practitioner of the Hā.

11. My knowledge of Hā comes from Aunty Alice Holokai.

12. I possess knowledge of the 2102 lines of the Kumulipo.

13. I was compelled to come forward to reveal certain facts regarding significant Native Hawaiian cultural sites due to the threat of imminent harm, alteration, and destruction of these sacred sites.

14. In April of 2010, I was present in the OHA office of Compliance Manager Kai Markell, along with another OHA beneficiary, also a kāula, or seer.

15. The other kāula was able to communicate with the remains of the Ali'i wahine.
16. She eventually identified herself as well as parts of her story.
17. Her name is Kaomileika'ahumanu and she died from blood loss giving birth to twins.
18. She was the Chiefess of Kalanikūpule, King of O'ahu.
19. She gave birth to twins, the female twin being La'amea and the male twin being Kauikeaouli, commonly known as Kamehameha the III.
20. Kaomileika'ahumanu is the true mother of Kauikeaouli, not Keopuolani, as commonly thought by historians.
21. That Kamehameha is the father of Kauikeaouli (Kamehameha III).
22. One'ula is a Royal burial area and a Leina a ka 'uhane where souls ascend into the next world.
23. Other well known ali'i buried at One'ula, include, but are not limited to, Ka'eokūlani, Kalanikūpule, Kuali'i, Pele'ioholani, Keali'iahonui, and others associated with the O'ahu line of ruling chiefs as well as Maui and Kaua'i.
24. These sites are associated with Kalanikūpule and his wives.
25. These sites are associated with Kaumuali'i and Kahekili.
26. These sites are associated with Captain Henry Barber and the ship Arthur.
27. These sites are associated with the Battle of Kuki'iahu and Kaeokūlani.
28. These sites are associated with the aftermath of the Battle of Nu'uanu Pali in 1795.
29. Many of these sites are depicted in Figure 1, Project Area and Site Locations, Phased II(a) Data Recovery, Field Work and Interim Report Archaeological Mitigation Program, 'Ewa Marina Communication Project, PHRI Project 93-1387, by PHRI, Paul H. Rosendahl, Ph.D., Inc. have been identified through traditional cultural practices by myself, my 'ohana and other cultural practitioners.
30. When asked if other iwi kūpuna were present in the area of her discovery, the proposed 'Ewa Marina entrance channel, Kaomileika'ahumanu responded in the affirmative.
31. On April 14, 2010, the O'ahu Island Burial Council (OIBC) voted unanimously to recognize an ali'i burial complex at One'ula and recommended to the SHPD that this area be identified and protected.



32. That as of today, June 20, 2011, the SHPD has not affirmatively acted upon this recommendation of the OIBC.

33. My father, Randolph Martin Lee Jr. is the eldest son of Randolph Martin Lee, Sr. who is the eldest son of Mary Ann Newnes who is the eldest daughter of Annie Kaho'owaha Kekuewa who is the eldest daughter of John Meek (Kalawaia) who is the eldest son of Eliza Meek and Kauikeaouli (Kamehameha the III), who is the biological son of Kamehameha the Great and Kaomileika'ahumanu Kamahanakapu Leimakali'i, who is the daughter of Kalola II (Kumukoa) and Ke'eaumokupapa'iahiahi. Kalola is the daughter of po'olua fathers, Kahekilinui'ahumanu (King of Maui) and Chief Kumukoa (Molokai).

34. The iwi of Chiefess Kaomileika'ahumanu Kamahanakapu was found at Waipouli, a karst system underground at One'ula in January of 2001.

35. Waipouli is mentioned in Sites of O'ahu in the Legend of Namakaokapo'o on page 36, regarding how Namakaokapo'o's mother was made Mo'i of O'ahu.

36. This Waipouli burial cave is referenced in "Burial of the Last Prince of Kaua'i" taken from the Annual Report of the Hawaiian Historic Society, Volumes 1-21, by the Hawaiian Historical Society in 1893.

37. Mikahale Kekauonohi a granddaughter of Kamehameha the Great, and his 5<sup>th</sup> wife of her Uncle Kamehameha II, buries her second husband, the Prince of Kaua'i, Keali'iahonui, the son of Kualii, in the caves at Pu'uloa, 'Ewa.

38. A vision I received in October of 2004 at One'ula showed me one of the two Waipouli burial caves being broken into and breached by Haseko, 'Ewa, Inc. construction activities and a ki'i of Pelewahine and othe funerary objects being taken and removed from my families' burial site.

39. Being a kahu, or keeper of my families' iwi kūpuna Ali'i 'Aimoku, it is my responsibility as keeper to ensure the safety and proper return of all objects of my families' burial complex. The iwi of my 5<sup>th</sup> great grandmother, Kaomileika'ahumanu Kamahanakapu must be put back into its proper resting place at Waipouli and sealed permanently as well as the ki'i and any other funerary objects taken by Haseko, 'Ewa, Inc.

40. A kahukahu ritual must be performed to restore the rights of the iwi kūpuna by myself as the kahu iwi kūpuna Ali'i 'Aimoku.

41. The Native Hawaiian cultural practices of communicating with the deceased, especially ancestors, is well documented through the practices of ulaleo, hō'ailona, akaka kū, 'ike papa lua, moe 'uhane, and other documented practices as outlined in the Nānā I Ke Kumu series by Mary Kawena Puku'i.

I declare under penalty of perjury that the foregoing is true and correct.

DATED: Honolulu, Hawaii, June 20, 2011.

Michael Kumukauoha Lee  
MICHAEL KUMUKAUOHA LEE

On this 20th day of June, 2010, before me personally appeared Michael Kumukauoha Lee, to me known to be the person described in and who executed the foregoing instrument and acknowledged that he executed the same as his free act and deed.

Witness my hand and seal.



Anita C. Manzano  
Notary Public ANITA C. MANZANO  
My commission expires March 19, 2014

NOTARY PUBLIC CERTIFICATION  
Anita C. Manzano First Circuit  
Doc. Description: Board of Land and Natural Resources - Declaration  
Michael Kumukauoha Lee  
No. of Pages: 3 Date of Doc. 6/20/11  
Anita C. Manzano  
Notary Signature Date

OFFICE OF HAWAIIAN AFFAIRS

STATE OF HAWAII

**MICHAEL KUMUKAUOHA LEE,**

**Plaintiff,**

**vs.**

**HASEKO 'EWA, INC., a State of Hawaii  
Corporation, PUA AIU, in her capacity as  
Administrator, State Historic Preservation  
Division, LAURA THIELEN, in her official  
capacity as Director of the State Department  
of Land and Natural Resources, STATE  
DEPARTMENT OF LAND AND  
NATURAL RESOURCES**

**Defendants.**

---

) **Civil No.**  
) **(Declaratory and Injunctive Relief)**  
)  
)

) **DECLARATION OF MICHAEL**  
) **KUMUKAUOHA LEE**  
)  
)

**DECLARATION OF MICHAEL KUMUKAUOHA LEE**

I, MICHAEL KUMUKAUOHA LEE, under penalty of perjury hereby state:

1. I am competent to testify to the matters herein, and unless otherwise indicated, I make this declaration based upon personal knowledge.

2. I am a Papakilohōkū and a Native Hawaiian practitioner of limu medicine and a practitioner of the Hā;

3. My knowledge of limu was taught to me by my grandfather, Kino Guerrero and Uncle Walter Kamana;

4. My knowledge of Hā comes from Aunty Alice Holokai;

5. I possess knowledge of the kaona of the 2102 lines of the Kumulipo;

6. I am compelled to come forward at this time to reveal certain facts regarding significant Native Hawaiian cultural sites due to the threat of imminent harm, alteration, and destruction of these sacred sites;

7. The complex of sites addressed in this specific declaration are located in 'Ewa on the Island of O'ahu;

8. These sites are associated with Kalanikupule and his wives;

9. These sites are associated with Kaumuali'i and Kahekili;

10. These sites are associated with Captain Henry Barber and the ship Arthur;

11. These sites are associated with the Battle of Kuki'iahu and Kaeokulani;

12. These sites are directly associated with the aftermath of the Battle of Nu'uanu Pali in 1795;

13. Many of the sites in Figure 1, Project Area and Site Locations, Phased II(a)-Data Recovery: Field Work and Interim Report Archaeological Mitigation Program, Ewa Marina Community Project, PHRI Project 93-1387, by PHRI, Paul H. Rosendahl, Ph.D., Inc. have been identified through traditional Hawaiian cultural practice by myself and my 'ohana;

14. Some of the sites include burial sites including the burial site of Kaeokulani;

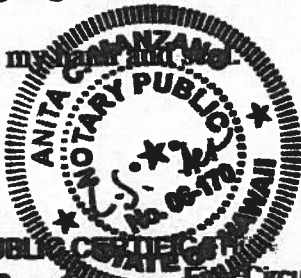
I declare under penalty of perjury that the foregoing is true and correct.

DATED: Honolulu, Hawaii, March 31, 2010.

  
MICHAEL KUMUKAUOHA LEE

On this 31<sup>st</sup> day of March, 2010, before me personally appeared Michael Kumukauoha Lee, to me known to be the person described in and who executed the foregoing instrument and acknowledged that he executed the same as his free act and deed.

Witness my hand and seal.



NOTARY PUBLIC

Anita C. Manzano

Doc. Description: Declaration

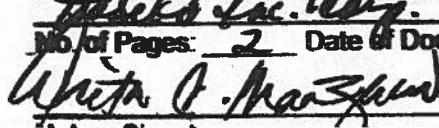
Michael Kumukauoha Lee vs.

PHRI, Inc. et al.

No. of Pages: 2

Date of Doc. 3/31/10

My commission expires: March 19, 2011

 3/31/10

# Council of the City and County of Honolulu

# Certificate

HONORING AND RECOGNIZING  
MICHAEL "MIKE" KUMUKAUOHA LEE  
FOR HIS EXEMPLARY SERVICES TO THE HAWAIIAN COMMUNITY

Historic sites are tangible evidence of a colorful, rich heritage and provide the community with a sense of continuity. Our community would suffer greatly if it weren't for generous volunteers willing to teach and nurture, and act as the proverbial "keepers of the gate" in matters of sensitive culture preservation — and today we take time to honor a very special gentleman that embodies these qualities.

Michael "Mike" Kumukauoha Lee has been a resident of Ewa Beach since 1995 and has lived in the Ewa Moku for over a decade and a half. Trained extensively by his maternal grandfather, Kino Valentine Guerrero; his aunts, Alice Namakelua and Alice Holokai; his uncles, George Holokai, Walter Kamana, and John Keola Lake; Mike has the qualifications as a native Hawaiian Cultural practitioner in Kahuna'apa'auaokakai (Hawaiian limu medicine), and Papakihoku (Hawaiian star knowledge) as is noted in the Mokuauhau genealogical chant of his family.

Because of his documented royal Hawaiian lineage and the duties he assumes as part of his ancestral destiny, Mike shares his mana'o, his knowledge of cultural practices and traditions surrounding the dictates of his Kamehameha I bloodline. Teaching others in the value of perpetuating and preservation of Hawaiian ways of old is his past, present, and future. He shares all he knows to be true to all those interested in preserving the fragile "gift" of the Hawaiian heritage prevalent here in Hawai'i nei. His teaching takes him from island to island at his own expense, extending himself to others on the leeward side of O'ahu and to those who are in need of his services. Mike continues to practice the Hawaiian māwaewae ceremony at the foot print of the old Kulia Lions Club at Hau Bush and the pule kala and kapukapu ceremony as well.

He teaches his limu and star knowledge practices and rituals for Hawaiian communities attune to cultural enrichment. In addition to his tireless tasks, he freely gives of his time to teach other Native Hawaiian cultural practitioners so they may in turn train new generations in the rich values set in our ancient Hawaiian culture.

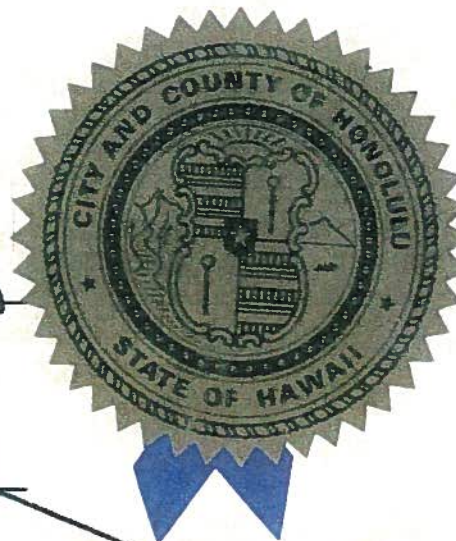
Recently, Mike has been recognized as a cultural specialist and signatory for the Hawaiian Cultural Park Hui project that sets aside one thousand acres of Kalaheo land for a Hawaiian Cultural Park where in days of old, the land was called Kanehili. His contribution towards this end sets in motion the safekeeping of a living Hawaiian cultural reserve that may have been lost to development. Without his expert knowledge of the area, Kanehili's preservation; ancient trails, ponds, religious and ancient Hawaiian burial sites in sink holes, agricultural sites and irreplaceable sites of reverence would be lost forever. The Kanehili Hawaiian Cultural Park will be an example of the need to keep vigilant watch at the gates of Hawaiian history and ensure the never ending edification experience to perpetuate the treasures Hawaiian culture and traditions for our future generations.








Therefore, on behalf of the citizens of the City and County of Honolulu, the Honolulu City Council expresses its gratitude and congratulations to Michael "Mike" Kumukauoha Lee for the countless hours devoted to the work of Hawaiian cultural practices, its perpetuation and preservation of historical sites. His commitment, dedication, and service have been selfless and sincerely appreciated.

DATED: May 9, 2012

  
TOM BERG, Introducer

  
ERNEST Y. MARTIN, Chair





David Lawton (HI Bar No. 7338)  
GALLAGHER & GALLAGHER  
1925 Century Park East, Suite 950  
Los Angeles, CA 90067  
Telephone: (310) 203-2600  
Facsimile: (310) 203-2610  
E-mail:  
dlawton@thegallaghergroup.com

Attorney for Plaintiffs

**UNITED STATES DISTRICT COURT**  
**for the DISTRICT OF HAWAII**

**KAHEA et al.**

**Plaintiffs,**

**v.**

**11-cv-00474-SOM-KSC**

**NATIONAL MARINE FISHERIES  
SERVICE: et al.**

**DECLARATION OF MICHAEL  
LEE**

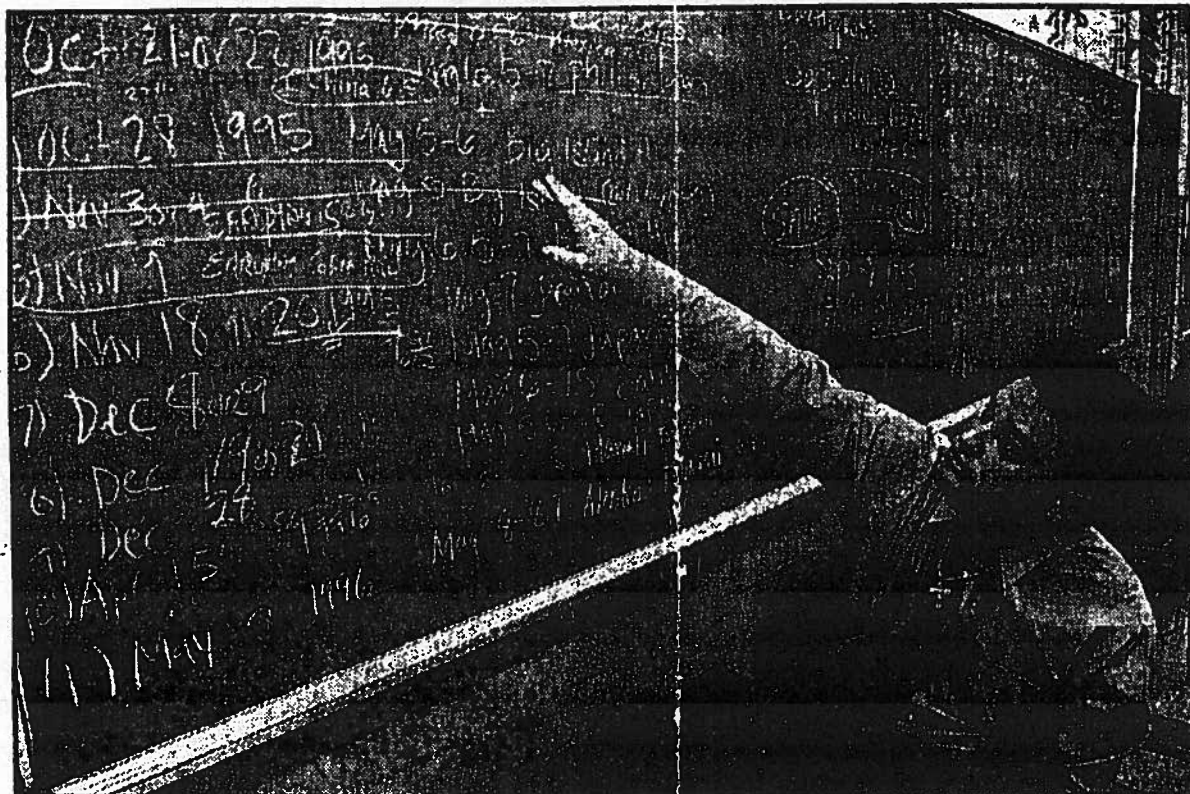
**Defendants.**

**I MICHAEL KUMUKAUOHA LEE, declare as follows:**

- I am a current and long-standing member of KAHEA: The Hawaiian-  
Environmental Alliance. I became a member because I share KAHEA's**

1995

Michael Lee



Michael Lee, religion instructor at Damien Memorial High School, claims a 60 percent accuracy rate since he began predicting earthquakes last year. He looks to the sun and moon — not geologic science — for his unconventional clues.

BY CRAIG T. KOJIMA,  
Star-Bulletin

## He tracks the cosmos for earthquakes

BY JIM WITTY  
Star-Bulletin

**M**ICHAEL Lee doesn't mind flouting convention. A religion instructor at a parochial school, he melds ancient Hawaiian and Christian beliefs. He's a walking, talking catalog of "night marcher" stories and has been lauded for his "avant garde" teaching style.

So it's only mildly surprising when he tells you that he can predict earthquakes.

The key, says Lee, is in the cosmos, not in the core: Geologists look down for explanations; Lee looks up.

"They're looking into the Earth," said Lee, who has no formal geological training. "I'm looking into the sky."

Rather than relying solely on plate tectonics and the shifting of large blocks of rock to explain earthquakes, Lee contends that the sun and moon hold far greater sway than conventional science allows.

Under his model, the gravitational force exerted by the sun and moon causes the Earth's mantle to heat up and geological plates to slip. Eclipses or near-eclipses heighten the effect, he says.

Radical maybe. But not original.

The ancient kahuna of Hawaii routinely predicted earthquakes and tsuna-

mi, said Lee, who also teaches Hawaiian history.

"The kahuna believed that when the moon turned a bright orange as in a lunar eclipse, it became the volcano goddess Pele," Lee said. "The kahuna used a sacred name of Pele known as Hina I Ke Ahi or Moon in the Flames, which described the astronomical event known as a lunar eclipse. Within a week or two of the sighting of the lunar eclipse, earthquakes and tidal waves were observed to occur."

Whether it's a flight of fancy or a legitimate technique grounded in the wisdom of the ancients remains to be seen. But Lee and many of his college-prep students at Damien Memorial High School believe.

Lee claims a 60 percent accuracy rate since he began jotting his forecasts down on the chalkboard last year.

Hits include a magnitude 4.5 quake on June 26 and a 4.4 temblor Aug. 27, both in California. Two large quakes Lee forecast for the Big Island last month, however, failed to materialize. He's now expecting a Big Isle tsunami generated by an earthquake in Chile or California on April 15, 1996, and a magnitude 8 or higher temblor in Alaska which would also generate a tsunami on May 2.

"We were amazed," said Damien senior Archie Jaramillo. "Especially the Mexico City earthquake. It was within two or three days."

While he's excited about the possibilities, Lee concedes that the hypothesis may be debunked by the scientific community. He said he wants "real scientists" to look at his theory with a trained eye and determine if it's valid.

Hawaiian Volcano Observatory geophysicist Roger Denlinger, for one, is a skeptic. "Right now there's no way he could possibly use just the sun and the moon and the tides and predict earthquakes," Denlinger said. "... We consider everything. The tides haven't had any payoff for us." What's paying off for seismologists is the knowledge that large earthquakes trigger other quakes over time because of the changes they create in interconnected fault systems, he said.

But predicting earthquakes is no easy thing. "Friction, which holds the fault back, is notoriously unpredictable over short time periods," Denlinger said.

Lee said his technique is derived from that used by A Kilo Kilo Poe Poe, an astrologer of old Hawaii and among the highest of all kahuna. "He predicted earthquakes, volcanic eruptions, rain, when to fish, when to plant," said Lee, "I really believe that there's something there. I think scientists think it's just mythical and has no place in science."

But Lee envisions a time when seismic activity can be forecast as accurately as the ocean tides. And reality flies in the face of convention.

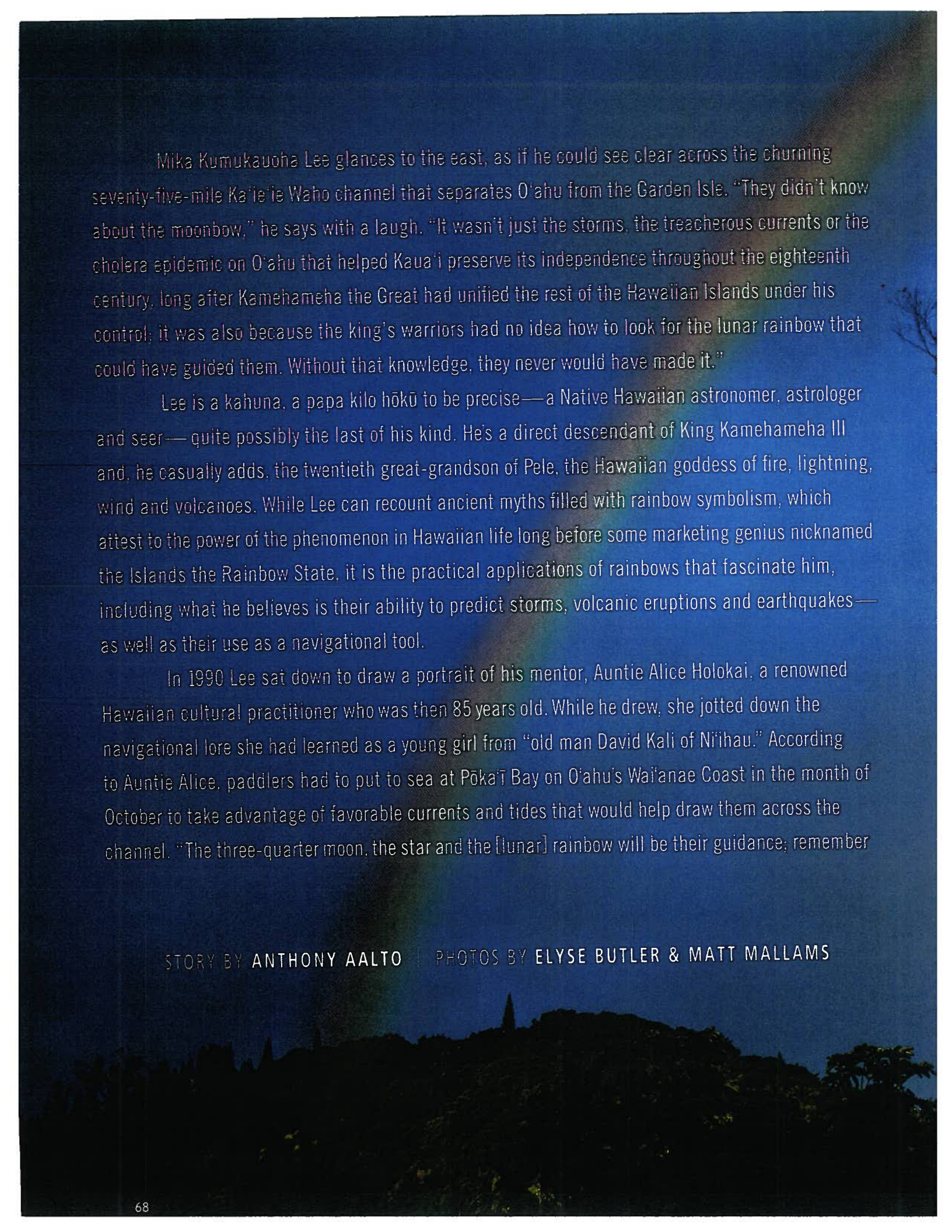




# WONDERS

A journey through the land of rainbows





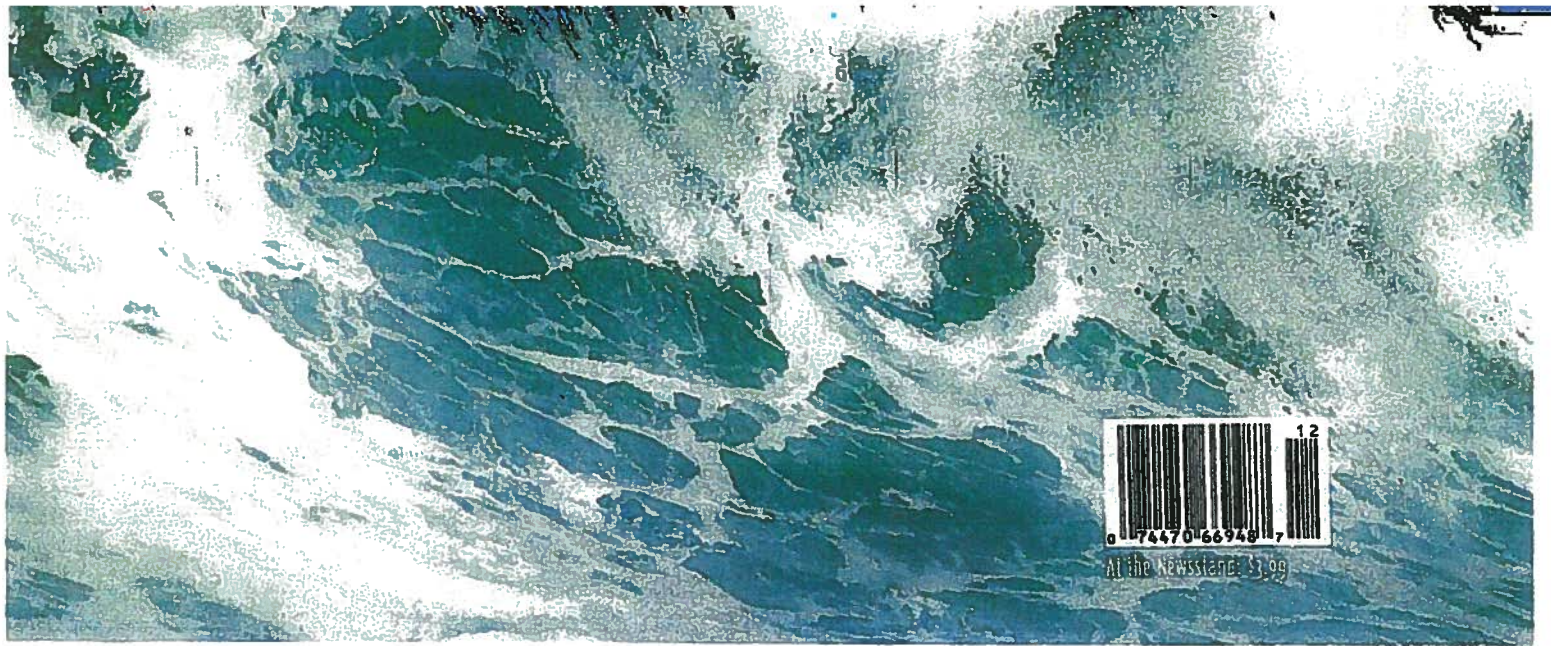
Mika Kumukauoha Lee glances to the east, as if he could see clear across the churning seventy-five-mile Ka'ie'ie Waho channel that separates O'ahu from the Garden Isle. "They didn't know about the moonbow," he says with a laugh. "It wasn't just the storms, the treacherous currents or the cholera epidemic on O'ahu that helped Kaua'i preserve its independence throughout the eighteenth century, long after Kamehameha the Great had unified the rest of the Hawaiian Islands under his control; it was also because the king's warriors had no idea how to look for the lunar rainbow that could have guided them. Without that knowledge, they never would have made it."

Lee is a kahuna, a papa kilo hōkū to be precise—a Native Hawaiian astronomer, astrologer and seer—quite possibly the last of his kind. He's a direct descendant of King Kamehameha III and, he casually adds, the twentieth great-grandson of Pele, the Hawaiian goddess of fire, lightning, wind and volcanoes. While Lee can recount ancient myths filled with rainbow symbolism, which attest to the power of the phenomenon in Hawaiian life long before some marketing genius nicknamed the Islands the Rainbow State, it is the practical applications of rainbows that fascinate him, including what he believes is their ability to predict storms, volcanic eruptions and earthquakes—as well as their use as a navigational tool.

In 1990 Lee sat down to draw a portrait of his mentor, Auntie Alice Holokai, a renowned Hawaiian cultural practitioner who was then 85 years old. While he drew, she jotted down the navigational lore she had learned as a young girl from "old man David Kali of Niihau." According to Auntie Alice, paddlers had to put to sea at Pōka'i Bay on O'ahu's Wai'anae Coast in the month of October to take advantage of favorable currents and tides that would help draw them across the channel. "The three-quarter moon, the star and the [lunar] rainbow will be their guidance; remember

STORY BY ANTHONY AALTO | PHOTOS BY ELYSE BUTLER & MATT MALLAMS







# Hana Hou!

THE MAGAZINE OF HAWAIIAN AIRLINES



volume 13 number 6  
December 2012 / January 2013



## Peak Performance

*The Vans Triple Crown of Surfing turns thirty*

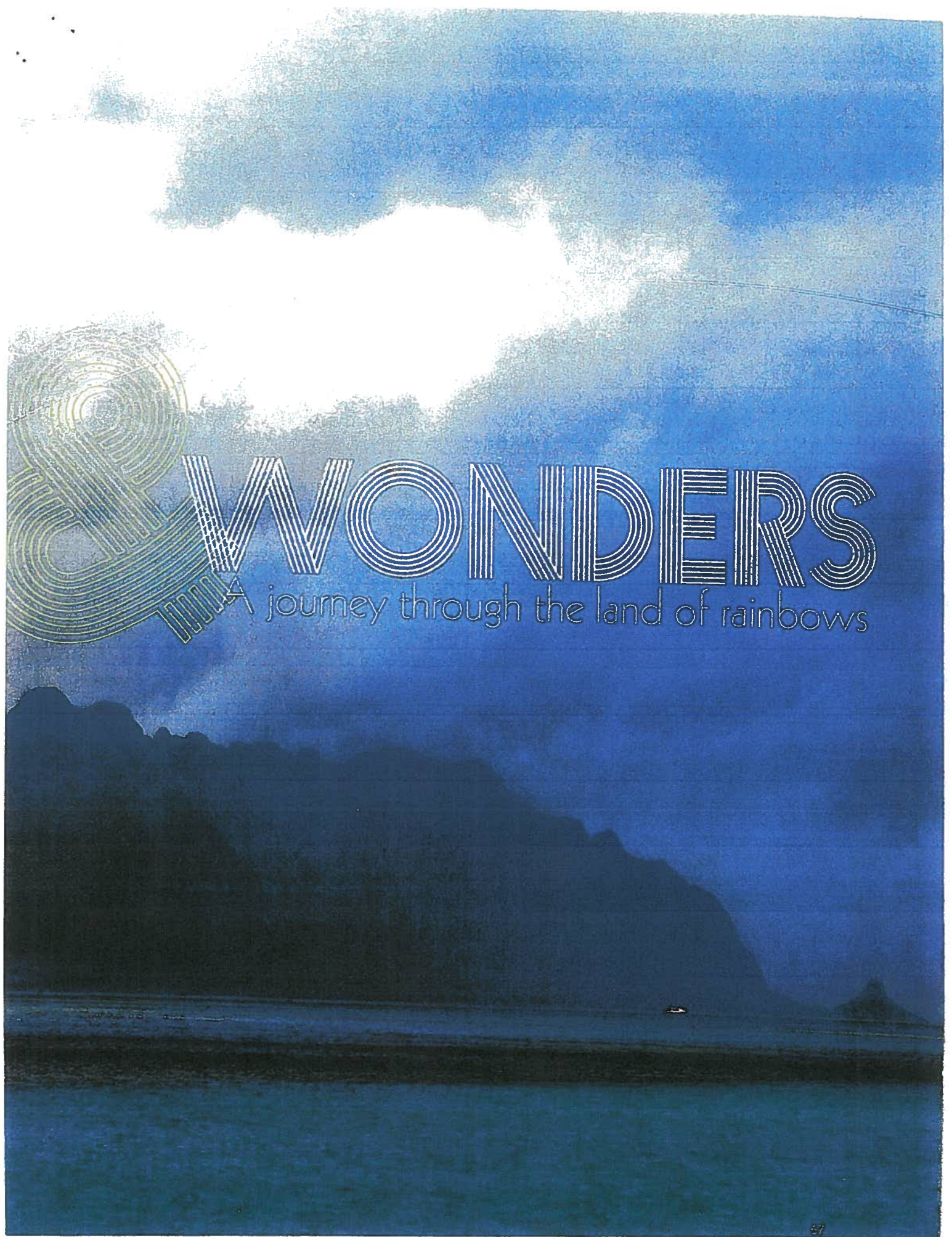
## Seoul Cool

*Going beyond Gangnam*

## Go 'Bows

*Light and magic in Hawaii's best*

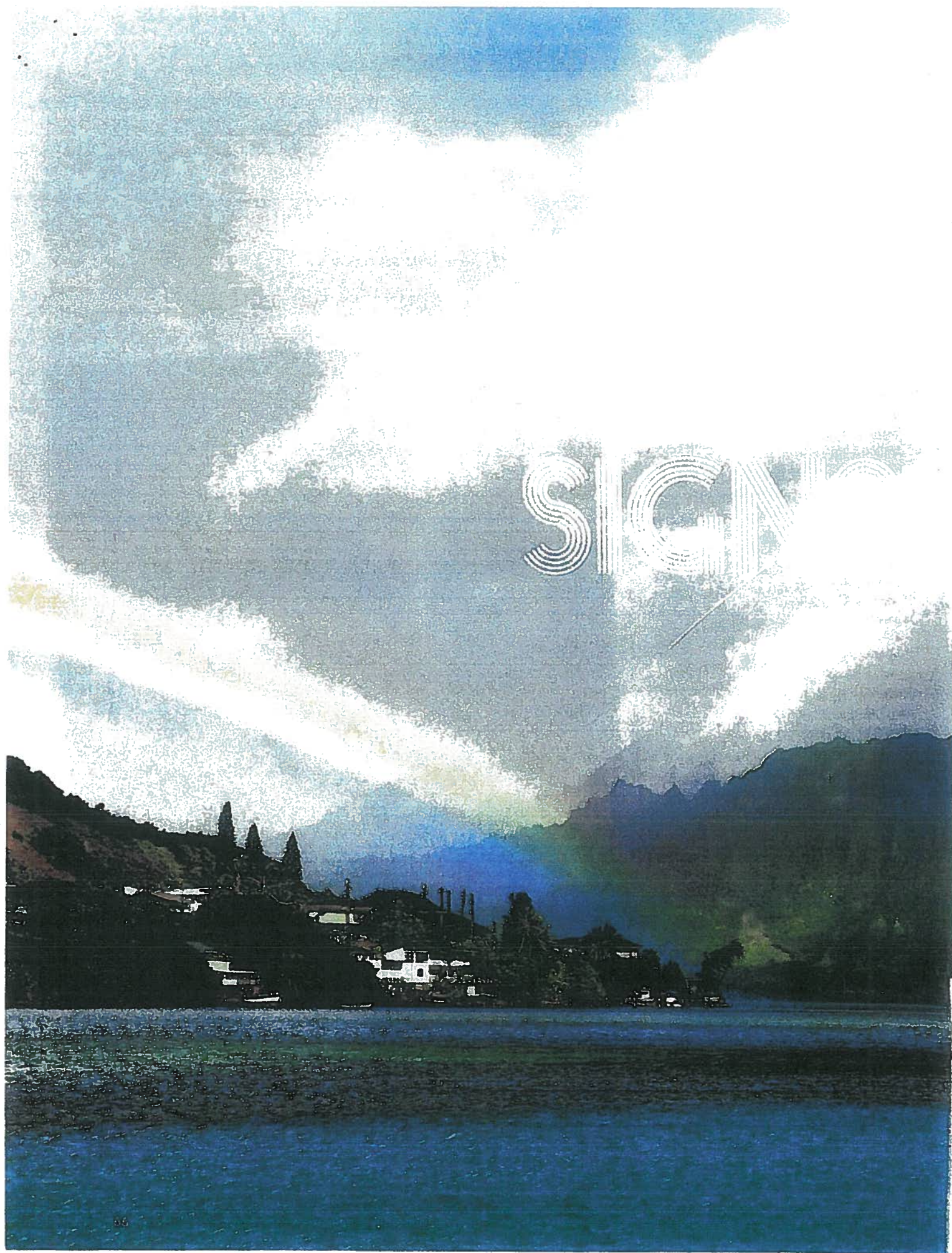




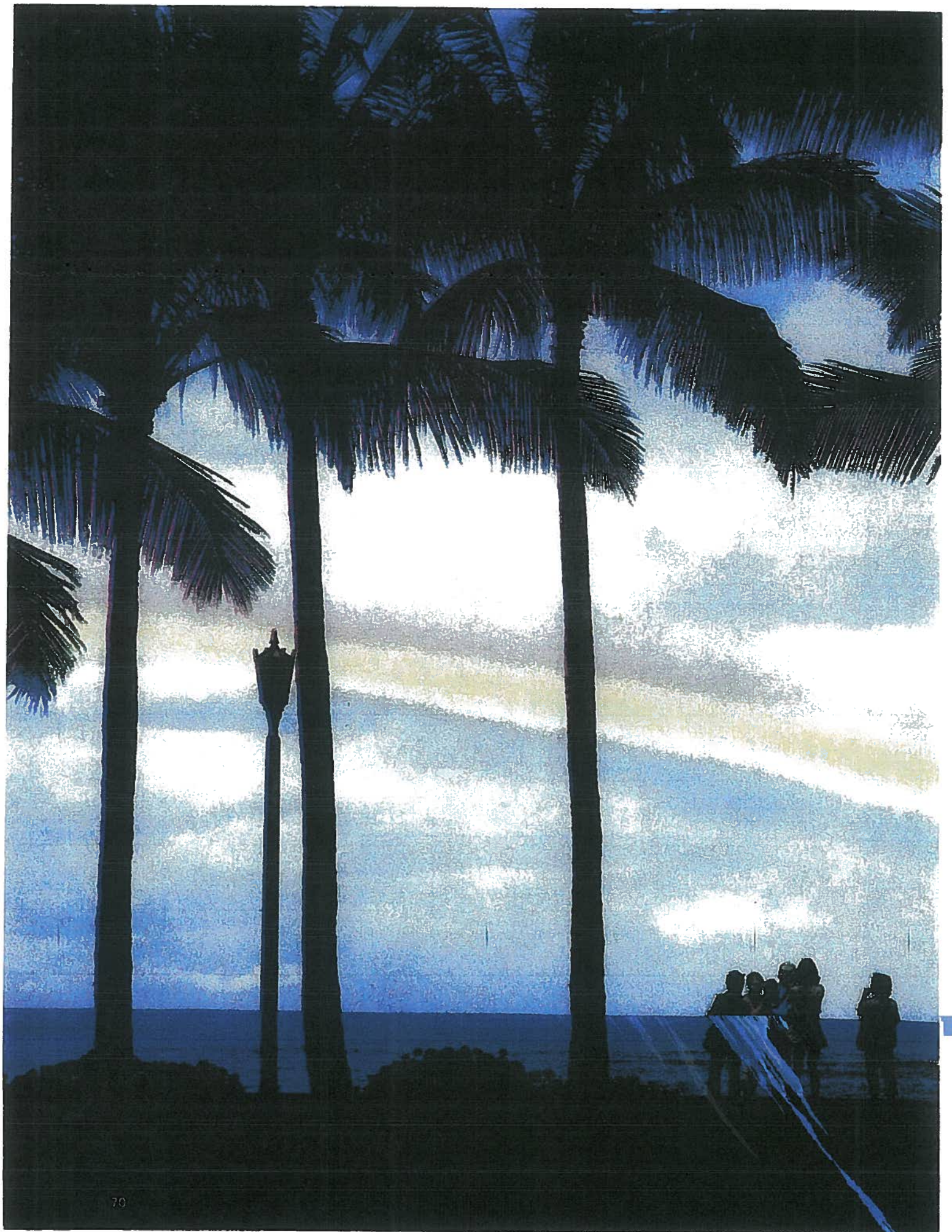
# WONDERS

A journey through the land of rainbows

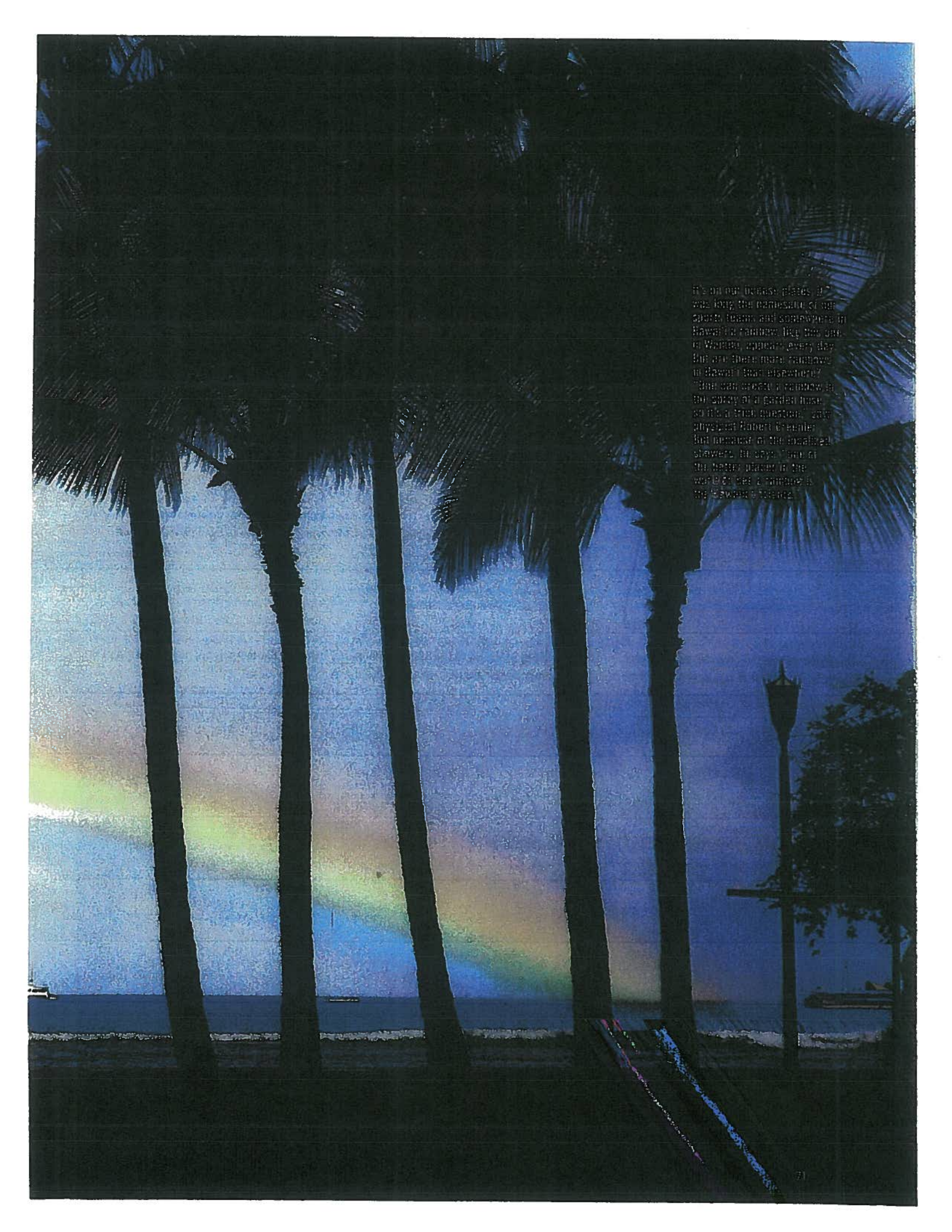












It's on our license plates. It was long the namesake of our sports teams and somewhere in Hawaii's rainforests, like our one in Waimea, appears every day. But are there more rainbows in Hawaii than elsewhere? "You can create a rainbow in the spray of a garden hose, so it's a trick question," says physicist Robert Greenler. But because of the localized showers, he says, "one of the better places in the world to see a rainbow is the Hawaiian Islands."



FAST. EFFICIENT. HAWAIIAN.



When you need a Neighbor Island shipment there today, go JetExpress. Designed for shipments up to 100 pounds, JetExpress gets your cargo on the next available flight at an attractive price. Find out more at [HawaiianAirCargo.com](http://HawaiianAirCargo.com).



**HAWAIIAN**

— JetExpress —

OAHU (HNL), MAUI (OGG), KAUAI (LIH), HAWAII ISLAND (ITO AND KOA)

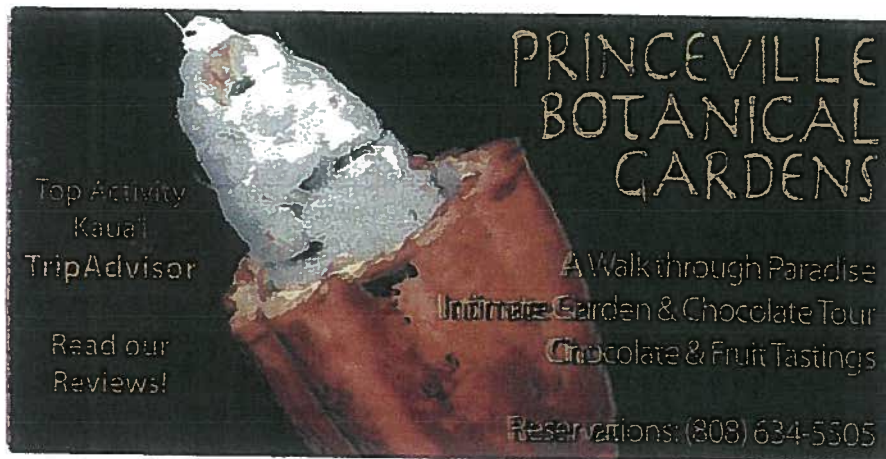


premonition of the death of a loved one. According to Mary Kawena Pukui in *Nānā I Ke Kumu*, a classic anthology of Hawaiian culture, "Today, the majority of Hawaiians we know associate the rainbow with death or disaster."

But not always. Back in 1927, at Mō'ili'ili field at the mouth of Mānoa valley, just a few miles from where Kāhalaopuna's spirit is said to appear, the University of Hawai'i football team was locked in a scoreless battle with the Oregon Aggies when late in the game a rainbow appeared and UH immediately scored. Until then the team had gone by the rather uninspiring name of the Fighting Deans, but it was instantly rechristened the Rainbows. According to Dan Cisco, author of *Hawai'i Sports History, Facts & Statistics*, "Fans believed that Hawai'i would be undefeated if a rainbow appeared during their games." The name evolved to Rainbow Warriors, which all the UH men's teams went on to adopt until 2000, when athletic director Hugh Yoshida decided to drop the "rainbow" because of its prevalence as a symbol for homosexuality.

The significance of rainbows as portents of great events has led many to claim that the birth of Kamehameha the Great was heralded by the ultimate rainbow, Halley's Comet—the "White Rainbow" as one author calls it—which was visible in Hawai'i in November and December 1758. While papa kilo hōkū Lee believes the future king's birthday was indeed accompanied by portentous natural phenomena including rainbows, he pooh-poohs the historians who cavalierly dismiss the oral traditions that place Kamehameha's birth some twenty years before the comet.

Lee stands at the intersection of fact and myth, convinced that science has much to learn and will one day catch up with his Native Hawaiian belief system. Surprisingly the science of rainbows is still catching up with its subject. It was only last summer, Robert Greenler excitedly explains, that a German scientist named Michael Grossman was finally able to photograph and thus prove the existence of a so-called third-order rainbow whose location was first calculated by Edmond Halley more than 250 years ago. (In layman's language, if you can see one or two rainbows in the sky, several other "higher order" bows exist but are invisible to the naked eye. The third-order rainbow is a circle forty degrees radius around the sun.) A month later, an enthusiast named Michael Theusner photographed a fourth-order rainbow.



**PRINCEVILLE BOTANICAL GARDENS**

Top Activity  
Kauai  
TripAdvisor

A Walk through Paradise  
Intimate Garden & Chocolate Tour  
Chocolate & Fruit Tastings

Read our  
Reviews!

Reservations: (808) 634-5305



**ISLAND Slipper**

HAND-MADE IN  
HAWAII SINCE 1946

Where in the world will your Island Slippers take you?  
Diamond Head, Oahu, 2012.

**HAND-MADE IN HAWAII SINCE 1946**  
AUTHENTIC SLIPPAHS FOR KĀNE AND WAHINE

There should be a deep connection between you and where you're from, and Island Slipper has remained true to the people and lifestyle of Hawai'i since 1946.

Our slippers have always been known for authenticity, innovation and durability. At our Waimalu factory we take a craftsman's approach, not an industrialized one. Mahalo nui loa to Hawai'i for supporting our old-fashioned, local-style ways in today's fast-moving, outsourced world.

Royal Hawaiian Shopping Center store opening soon!

The Island Slipper Store  
Ward Warehouse  
808-593-8229  
[www.IslandSlipper.com](http://www.IslandSlipper.com)





**canoes**  
**coconuts**  
*crafts*

Discover over 100 events that celebrate the cultures and traditions of our islands. E ho'alaule'ia lāhau! Join us in celebrating each day on every island by visiting [www.gohawaii.com/festivalofhawaii](http://www.gohawaii.com/festivalofhawaii).

DOWNLOAD OUR NEW FESTIVALS OF HAWAII APP



**FESTIVALS of HAWAII**

HAWAII TOURISM AUTHORITY

facebook.com/FestivalofHawaii @festivalofhawaii



**KY'S**  
MADE IN HAWAII U.S.A.

[www.kyifi.com](http://www.kyifi.com)

**MILSON**  
MADE IN HAWAII U.S.A.

Original Fine Quality Aloha Wear  
Made in Hawaii U.S.A.

AL-403 Y

Online Retail:  
[www.mahaloshirt.com](http://www.mahaloshirt.com)  
[www.tydelhawaii.com](http://www.tydelhawaii.com)  
[www.123hawaiianshirts.com](http://www.123hawaiianshirts.com)  
[www.alohaislandwear.com](http://www.alohaislandwear.com)

KY'S International Fashion, Inc.

## Signs & Wonders

noted similar rainbows in the crater in previous weeks, a phenomenon ancient Hawaiians traditionally interpreted to mean that "Madame Pele and her chiefs were returning to Halema'uma'u," indicating that an eruption would soon follow.

Similarly, Lee says a type of ground-hugging red rainbow, the punolu rainbow, predicts a coming earthquake. "I last saw one on March 10, 2011, at 7:05 a.m. over Barbers Point, looking southwest. I knew a massive earthquake was coming." Less than thirteen hours later, the Tohoku earthquake hit Japan, killing nearly twenty thousand people.

Gerard Fryer, a geophysicist at the Pacific Tsunami Warning Center, is less skeptical of such claims than one might expect. "I can believe the old Hawaiians knew things that we don't. They were very much more observant of natural phenomena than we are, with our modern lives spent all day glued to computer screens. In earlier times they had to be more observant. Their very survival depended on it," Fryer says there's a "grain of truth" to associations of strange lights and earthquakes. The seismological community has come to accept the occurrence of "earthquake lights" appearing shortly before or during major seismic events. There were reliable reports of lights at the time of the Kalapana earthquake in Hawai'i in 1975. Unexplained lights were also seen at the time of the 2007 earthquake in Peru; in L'Aquila, Italy in 2008; and Chile in 2010, among others.

Though the lights are typically described as having a white or bluish tinge, some have reported a broader spectrum of colors. To Fryer the problem is not so much accepting a phenomenon that the scientific community has yet to fully explain, it's that the phenomena are "too random to be predictive." He also notes that since the Earth has about ten earthquakes of greater than magnitude five every day, Lee's technique is "guaranteed to 'predict' a large number of earthquakes, regardless of whether there is actually a link between earthquakes and rainbows."

The papa kilo hōkū is not upset by the skepticism. "To followers of the ancient Hawaiian belief system, rainbows act as a bridge between the temporal and spiritual world," he says. "How mortals chose to use that bridge is up to them. They can be used by the gods to descend to Earth and by human souls to ascend to lani ku'u ka'a — to heaven. Whether literally or metaphorically, rainbows have the power to lift the spirit and to fill your day with aloha." HH



259

OMB No. 1545-0008

2 Employer's name, address, and ZIP code  
**CHERATON SANTA FE INN**  
**750 W. ST. FRANCIS DR.**  
**SANTA FE N.M. 87501**

3 Employer's identification number  
**95-0308776**

4 Employer's state I.D. number  
**9117-FC-0000**

5 Statutory employee ☐ Deceased ☐ Pension plan ☐ Legal rep. ☐ 942 emp. ☐ Subtotal ☐ Deferred compensation ☐ Void ☐

6 Allocated tips

7 Advance EIC payment

8 Employee's social security number

9 Federal income tax withheld  
**364.00**

10 Wages, tips, other compensation

11 Social security tax withheld  
**200.67**

12 Employee's name, address, and ZIP code  
**MICHAEL LEE**  
**[REDACTED]**  
**[REDACTED]**  
**[REDACTED]**

13 Social security wages  
**2,672.13**

14 Social security tips

15 Fringe benefits incl. in Box 10

16a Fringe benefits incl. in Box 10

17 State income tax  
**60.85**

18 State wages, tips, etc.

19 Name of state

20 Local income tax

21 Local wages, tips, etc.

22 Name of locality

(RE-ISSUE)

Form **W-2 Wage and Tax Statement 1989**  
 This information is being furnished to the Internal Revenue Service

Copy C For EMPLOYEE'S RECORDS

Dept. of the Treasury—IRS

1 Control number  
**50422** **22222**

2 Employer's name, address, and ZIP code  
**MAUNA LANI BAY HOTEL, INC**  
**P.O. BOX 4000**  
**KAWAII, HI 96743**

3 Employer's I.D. number  
**99-0212736**

4 Employer's state I.D. number  
**3004209**

5 Stat. employee ☐ Deceased ☐ Pension plan ☒ Legal rep. ☐ 942 emp. ☐ Subtotal ☐ Deferred compensation ☐ Void ☐

6 Allocated tips

7 Advance EIC payment

8 Employee's social security number

9 Federal income tax withheld  
**2,118.50**

10 Wages, tips, other compensation  
**11,676.99**

11 Social security tax withheld  
**882.58**

12 Employee's name, address, and ZIP code  
**MICHAEL LEE**  
**[REDACTED]**  
**[REDACTED]**

13 Social security wages  
**11,751.99**

14 Social security tips

15 Fringe benefits incl. in Box 10

16a Fringe benefits incl. in Box 10

16 See instr. for forms W-2, C-2F,  
**401K 75.00**

17 State income tax  
**871.30**

18 State wages, tips, etc.

19 Name of state  
**HAWAII**

20 Local income tax

21 Local wages, tips, etc.

22 Name of locality

Form **W-2 Wage and Tax Statement 1989**  
 85-1625101

Copy A For Social Security Administration

Department of the Treasury  
 Internal Revenue Service